DOCUMENT RESUME

ED 156 604 SO 011 013

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TITLE Religious Dimensions of World Cultures as Related to the Holt Databank System.
INSTITUTION Wright State Univ., Dayton, Ohio. Public Education Religion Studies Center.
SPONS AGENCY National Endowment for the Humanities (NFAH), Washington, D.C.
PUB DATE [76]
NOTE 19p.; For related documents, see SO 011 012-024
AVAILABLE FROM Public Education Religion Studies Center, Wright State University, Dayton, Ohio 45431 ($1.00, paper cover)

EDRS PRICE MF-$0.83 HC-$1.67 Plus Postage.
DESCRIPTORS Anthropology; Cross Cultural Studies; *Cultural Education; Elementary Education; Grade 4; Heterogeneous Grouping; *Instructional Materials; Learning Activities; Public Schools; *Religious Education; Resource Materials; *Social Studies Units; Teacher Developed Materials; *Units of Study
IDENTIFIERS *Holt Databank System

ABSTRACT

This resource unit, part of a series of guides by the Public Religion Studies Center at Wright State University, correlates with the Holt Databank System "Inquiring About Cultures." The unit covers many facets of many cultures ranging from primitive tribes to complex, urban societies and makes evident the religious dimensions of culture in both religious and non-religious traditions. It attempts to add to the understanding of the culture as studied in the Holt System by introducing the religious ideas and traditions of each and thus provide an opportunity for the study of divergent religions in a broad curriculum. The units are aimed to reach nine-year-old children in heterogeneous classrooms. The document is divided into three units of instruction: Introduction to Cultures; The Kung Bushman; and, India and Gopalpur. Each unit contains an introduction; content generalizations; subject matter outline; vocabulary, goals, and objectives; possible activities; evaluation suggestions; and a resource list of books, filmstrips, slides, movies, and recordings. (Author/BC)

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RELIGIOUS DIMENSIONS OF WORLD CULTURES AS RELATED TO THE HOLT DATABANK SYSTEM

prepared for
Fourth Grade Social Studies

by
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for the
Teacher Education Institute on
the Religious Dimension of World Cultures
1976-77

sponsored by the
Public Education Religion Studies Center
Wright State University
Dayton, Ohio 45435

SP 011 013

and made possible by a grant from the
National Endowment for the Humanities

RELIGIOUS DIMENSIONS OF WORLD CULTURES
AS RELATED TO
THE HOLT DATABANK SYSTEM

UNIT I: INTRODUCTION TO CULTURES

I. INTRODUCTION

The teaching of this unit correlates with the Holt Databank System "Inquiring About Cultures." As a child begins a study of the many facets of many cultures ranging from primitive tribes to complex, urban societies, the religious dimension is evident in both religious and non-religious traditions. To attempt an investigation of cultures and eliminate any mention of religion would relegate religion to the least important factor in society and of no consequence. Therefore, this unit will attempt to add to the understanding of the culture as studied in the Holt Databank System by introducing the religious ideas and traditions of each and thus provide an opportunity for the study of divergent religions in a broad curriculum. It is hoped that as a result of this study the students will have a greater appreciation of the diversity of life-styles and religious traditions in society.

Prior to the introduction of these units, the students will have studied self, family, school and community helpers in the area in which they live. Their prior study does not include religions. This unit of study will be aimed to reach nine-year-old children in a heterogeneous fourth-grade classroom and the level of thinking required in the cognitive, as well as the affective domain, will of necessity be limited by their age.

II. CONTENT

A. Generalizations:

Culture is a composite of many factors, namely: geographic location, language, the arts, traditions, customs, attitudes, ideas, patterns of behavior, beliefs and religion.

Culture is an entire way of life as developed by any particular group of people.

Religious ideals, values, attitudes and institutions develop and change over time.

Man tends to view his own religion as the most reasonable and natural.

The manner in which people are reared and the environment in which they live has a great effect upon their growth, development and the religion they will elect to assume as their own.

It is important to develop an awareness of similarities and differences in all cultures.

Religion is a factor in: the ways people obtain essentials for living, the roles of children in their society, how families related to groups, urbanization and achieving upward mobility.

Knowing about the customs and religious traditions of different cultures can contribute to a clearer understanding of the cultures today.

B. Subject Matter:

1. What is culture? An entire way of life.
2. What makes up culture?
   a. Traditions
   b. Attitudes

B. Subject Matter (cont'd):
   2. c. Customs
      d. Ideas
      e. Arts
      f. Religion
      g. Others
   3. How are people of other cultures like people of ours?
      a. Have traditions and customs
      b. Have a language
      c. Have a family
      d. Have a religion
      e. Any others? (As brought out by children)
   4. How are people of other cultures different from people of ours?
      a. Language
      b. Traditions
      c. Customs
      d. Ideas
      e. Arts
      f. Religion
      g. Any others? (As brought out by children)

C. Vocabulary:

culture	language
traditions	environment
attitudes	ritual
customs	human
religion	unique
arts	evidence

III. GOALS AND OBJECTIVES

A. Goals:

To observe that all trees are not alike.
To observe that all leaves of even one tree are not alike.
To relate trees to cultures.
To conclude that there are many divergent cultures as there are many different trees (and leaves).
To conclude that religion has a role in the development of cultures.

B. Behavioral Objectives:
   1. Shown a series of slides (teacher's) or pictures of six trees known to students, they will be able to identify them and explain that they are different.
   2. Shown four slides of same type of tree at four seasons of the year (or pictures cut from magazines), students will be able to identify season and infer that all trees change and are not always alike.
   3. Shown slides or pictures of different families, not all known to them, of many different cultures in their homes or in daily activities outside their homes at mealtime, shopping, entering church, synagogue, etc., without comment students in a discussion will (a) describe and identify the ones they know and (b) even though culture is unknown to them, be able to list something someone in each picture is doing.
   4. Following a discussion of slides and recordings, students will be able to list at least three ways in which all cultures are similar and five ways in which cultures may be different.

IV. POSSIBLE ACTIVITIES

A. Show set of slides (teacher's personal) or pictures of many different trees followed by slides or pictures of families of different cultures. Ask questions such as:

Are all these trees alike?
How are they different?
Are all the leaves on any tree the same?
We say in our culture that we have a "family tree." Are all the people on your family tree alike?
Were all the families in the pictures alike?
How were they alike and/or different?
Did you notice any evidence of traditions? Arts? religion? etc.
Where do you suppose these words came from?

B. Children make a list and/or a collection of pictures of the facets which comprise their own cultures.

What cultures are they similar to?
What cultures are they different from?
Are all people in our town the same race? color? religion? etc.
How do we react to those cultures different from our own?
Would we react differently if we knew their customs and traditions?

C. Play recording 1: "The Forest of Cultures" (from Databank) which ends "the forest we are going to learn about is our world and its people." Note and discuss with children that each tree is a small part of the forest as we are a part of our families, the community, the state, the country and the world.

D. Play recording 2: "An American Picnic" (from Databank) in which a West African describes a hot dog roast. The story includes their thoughts that it is an American religious ritual in which they sing as the sun goes down and "cook and eat long, brown, human fingers."

Discussion:

Do we have other customs which would seem strange to any other cultures? How? Why?
Would we understand their religious rituals? Would they understand ours? Why?
How can we better understand other cultures? other religions?

V. EVALUATION

The evaluation of this introductory unit will be entirely oral. Informal discussion of: What makes each culture unique? Children's awareness of many questions to be answered in future units will be evident in discussion.

I. RESOURCE LIST

A. Books:

Kaufman, William I. UNICEF Book of Children's Legends. Harrisburg, Pa.: Stackpole Books, 1970.

_____. UNICEF Book of Children's Prayers. Harrisburg, Pa.: Stackpole Books, 1970.

_____. UNICEF Book of Children's Poems. Harrisburg, Pa.: Stackpole Books, 1970.

A. Books (cont'd):

Noss, John B. Man's Religions. New York: Macmillan Publishing Co., Inc., 1974.

Panoch, James and Barr, David. Religion Goes to School. New York: Harper and Row, 1968.

Pelto, Pertti J. The Study of Anthropology. Columbus, Ohio: Charles E. Merrill Publishing Co., Inc., 1965.

Smith, Huston. The Religions of Man. New York: Perennial Library. Harper and Row Publishers, 1965.

B. Filmstrips:

"Awareness: Insight into People" (17 frames, 16 min.) Designed to help student's understanding of himself and other people and our ability to understand some and not others. J.C. Penney Company, Inc. (available at no charge from nearest J.C. Penney store).

"Ethnic Heritage: A Living Mosaic" (24 frames, 10 min.) Awareness and appreciation of the heritage of others. J.C. Penney Company, Inc. (available at no charge from nearest J.C. Penney store).

C. Slides or Pictures:

Set of teacher-made slides or pictures of different trees
Set of teacher-made slides or pictures of families doing many things: eating, going to church, etc.

D. Recordings:

"Inquiring about Cultures," Holt Databank System; Holt, Rinehart and Winston, Inc.; New York, N.Y. 1972.

UNIT II: THE KUNG BUSHMEN

I. INTRODUCTION

The Kung Bushmen of the Kalahari Desert in Southwestern Africa are representative of a band society and one of the most primitive that we will study this year. This study on the Bushmen presents an opportunity to study a simple band society with an ancient culture that has until now remained relatively undisturbed. The students will observe how the Bushmen have adapted their way of life to their harsh environment and how emphasis on sharing has made it possible for them to survive. Students will also see that the Bushmen's desire for the goods of other cultures leads to the gradual breakdown in their own culture. We will discover how the African lives and will develop a clearer understanding of African traditions and discover the rites and rituals which make life meaningful for them.

This unit will follow the introductory unit on Cultures and will be directed to a fourth grade, heterogeneous class of nine-year-old children.

II. CONTENT

A. Generalizations:

The facets in society that bind together the people of an African band or tribe are similar to those that hold together the people of an ethnic group in the United States.

Religions and consciously-held beliefs reflect cultural traditions.

A. Generalizations (cont'd):

Every human society reflects its past history, and the present is a direct product of the past.

Cultural change may result from contact with other societies and cultures.

Every society must continually adapt and evaluate its culture to changing conditions. If it is not done, social disorganization and/or exploitation by other societies or forces may result.

Every culture must solve certain inescapable problems: how to get enough food, how to adjust its members to one another, how to adjust itself to other groups, how to raise children up to the behavior expected of adults, and so on.

B. Subject Matter

1. Physical Environment
   a. Kalahari Desert in Southern Africa
   b. Temperatures mostly 80-120 degrees
   c. Very dry-no surface water except during three months rainy season, December-March
   d. No tall trees-only low bushes
   e. June and July-winter months-cold at night
2. The People
   a. Small and graceful
   b. Generally yellowish-brown skinned
   c. Live in small bands
   d. Nuclear family of husband, wife and children
   e. Language not a problem
   f. Normally peacefully
   g. A sharing people
3. Shelter, Food and Clothing
   a. Live in small, grass huts or in the open
   b. Nomadic
   c. Eat 80 percent plant food, gathered by women
   d. Men hunters
      1. Refined tracking skills
      2. Great physical endurance
   e. Wear little, if any, clothing
4. Religion and Traditions
   a. Recognition of the sacred
      1. A god who created all things
      2. Lesser gods, moon, sun, wind, etc.
   b. Mana (power from gods or spirits)
      1. Priests and medicine men solve problems
         a) Dance
         b) Drums
         c) Herbs
   c. Ancester Veneration
      1. Life continues after death
      2. Take care not to displease
      3. Importance of having children to remember
      4. Lesser spirits and ancestors act in place of god

C. Vocabulary:

desert	sharing	sacred
ethnic	refined	mana
nomadic	tracking	spirits
nuclear	physical	ancestors
peaceful	endurance	herbs

III. GOALS AND OBJECTIVES

A. Goals:

To develop a sense of co-humanity with all other peoples.

To begin to realize that success in the social group depends on cooperation and fulfillments of the expectations of others.

To help students to understand that religion is important in the culture of the Bushmen.

To discover that the Bushmen have structured elements in common with us, that both cultures possess a language, amusements, art forms, a network of social relationships, religious beliefs and practices, tools and techniques for dealing with the environment and treating the sick.

To develop an awareness that their own problems as young people are in some ways similar to those of children of other cultures.

B. Behavioral Objectives:

1. Given an outline map of Africa, students will be able to label the Kalahari Desert and at least three of the surrounding countries.
2. After seeing two films of the Kung Bushmen, the students will be able to list at least four characteristics of their (1) physical environment, (2) physical characteristics, (3) means of shelter, food and clothing, and (4) religions and traditions.
3. Following a discussion of the three Bushmen poems, the students will be capable of listing two reasons for a Bushman to pray and two things he prays for.
4. After reading the story of Joansi, the students will be able to describe a ritual-offering of her grandfather.
5. After hearing three African tolk tales and seeing two films of folk tales, the class will have a discussion and then be able to list four basic religious beliefs of the Kung Bushmen.
6. After observing the slides of the Bushmen, the student will be able to list five practices of the Bushmen.
7. After hearing the story and seeing the slides of Children of the Kalahari, children will be able to interpret and relate to their own culture some of the daily activities of the children of the Kalahari and act them out in skits.

IV. POSSIBLE ACTIVITIES

A. Using individual outline maps, the students will draw in the Kalahari Desert, label it and also the names of all the surrounding countries.

B. Show a film, "Remnants of a Race-Kalahari" (color), and also the film, "The Hunters," an exciting film of the lives of the Bushmen people. Suggest that the students watch for signs of physical environment, physical characteristics of the people, the way they live, and evidence of religion and/or traditions. Divide class into groups of five each and let each group combine a list of what they know about the Bushmen under the four headings as listed above. Class then would come together and compare lists. Class discussion follows.

C. Play recording 3 (from Databank), "Prayer to the Moon," in which the Bushman entreats the moon to let him "kill a springbok tomorrow," to let him eat tomorrow, and to let him "dig out ants" for food tomorrow. A second poem also to the moon, "Prayer for Rain," and a third poem sounding the despair he feels at needing food to eat. Discussion questions such as: what do the Bushmen think of the moon? What do they think of much of the time? Do they believe their prayers to the moon will be answered? Why? Is life hard for the Bushmen? Why do you suppose they pray to the moon?

D. Read the story of Joansi which describes family life, mother gathering fruits and vegetables, grandmother and Joansi staying at home making dinner (stew which is eaten from a central pot using fingers for utensils), father hunting, and the ritual of the grandfather having to pour a little palm wine on the ground before eating (a ritual offering to family's relatives who lived in the past which shows ancestors are still remembered and welcome) and the stories he tells after eating that he learned from his own grandfather.

E. Because as a class we cannot visit the Kalahari, from African folk tales we must learn much of their religion from discussion and inference. Read "The Creation of the World" (from African Folk Tales, Pauper Press). Briefly, Kabezya-Mpungu, the highest god, had created the sky and the earth and two human beings, a man and a woman, endowed with reason. However, these human beings did not, as yet, possess Mutima, or heart. The highest god had four children, the Sun, the Moon, Darkness and Rain. He told them that he was ready to withdraw so man could no longer see him, but he would send down Mutima in his place. Each of his children would have taken over the earth and created havoc, but for his instructions. Some time later heart came along crying and looking for their father. They told her that he was gone and they did not know where. The tale ends: "Oh, how great is my desire to commune with him, but since I cannot find him I will enter into man, and through him I will seek god from generation to generation." And that is what happened. Ever since, all children born of man contain Mutima, a longing for god.

F. Show film "Anansi,"(spider); the tale of the father who was in trouble and each of his six sons helped him so he wanted to give the moon to the one who helped him the most. But he could not decide which one so Nyame (god) offered to hold the moon until he determined which son should have it, and Nyame took it up into the sky. The father could not decide and Nyame is still holding it up there.

G. Show film "The Tale of the Cow's Tail Switch"; the tale of a father who died in the woods, where he lay until the baby asked, "Where is my father?" The brothers all went into the woods and found and put the father together again. The father wanted to give his heritage to whoever had done the most and he gave it to the youngest because "a man is not really dead until he is forgotten."

H. Play cassette tape of Children of the Kalahari by Alice Mertens (made by teacher) and show ten slides which illustrate the story. Divide children into groups and let them choose a section of the story to role play. Replay the tape and as the appropriate section is played the children may act it out. Other children may then act out similar situations in their own culture.

I. Read two more folk tales from African Folk Tales: "How the Milky Way Came to Be" and "How Mighty Is the White Man." Discussion of the three folk tales read and the two films in conjunction with their previous discoveries will lead to the conclusion that the storytellers believe:
   1. In a supreme god who created all things.
   2. All children born of man contain a heart which longs for god.
   3. All the forces of nature have god-given power (mana).
   4. Life continues after death (spirits).

   A summary and discussion of this activity would include such questions as: With the beliefs that the Bushmen hold about god, can we understand why they feel god is always nearby? How? Why not have a religious building, an altar, or images of some kind? (Nomadic - only possessions which could be easily carried when moving are possible)

J. Show a set of teacher-made slides (from National Geographic, June 1963):
1. Bushmen art on rock walls at edge of Kalahari.
2. Hunters head home with their kills.
3. Shows small men with bows racing over elands (animals).
4. Bushmen (picture on walls) wearing skins of animals.
5. Bushmen carrying all their worldly possessions march off into the veld.
6. A young matron plays a guashi, one of few musical instruments.
7. A boy's game.
8. Making an ostrich egg omelet.
9. Playing house, girls build a skerm.
10. Men dance, women clap and chant to drive away evil spirits.
11. Bushmen relax and talk of hunts and the fat bucks they hope to kill.
12. Boy bags a guinea fowl he stalked for hours.
13. Skinners spread gemsbok keeping the carcass clean.
14. Hunter carves a Kudu's haunch; a dozen families will share his kill.
15. Garlands of lily blossoms crown girls of the Kung group.
16. Children frolic the day long.
17. Sled ride in the veld.

Class discussion will now include such questions as: In what way do the Bushmen express themselves in music? What types of things do they eat? What do the children do for fun? Do these people share? How do you know? How do the adults relax? How does Bushmen activity seem similar to ours? Other questions, as the discussion of the children progresses, will arise.

V. EVALUATION

Mark "T" if the statement is true and "F" if the statement is false before each number 1-5. (Note: Answers underlined will not appear on students' papers.)

1. Deserts are lands where very little rain falls. T
2. Each bushmen band lives around a waterhole, but does not own it. F
3. The Bushmen eat roots, berries, melons, greens, nuts and seeds. T
4. The Bushmen believe only in god who creates all things. F
5. The priests and medicine men solve the tribe's problems by dance, drums and herbs. T

Fill in the blanks with an answer based on the material we have studied.

6. In southwestern Africa there is a huge desert called the Kalahari.
7. The people are small and graceful and generally have yellowish brown skin.
8. The nights grow cool, and even very cold, in the desert.
9. They wear little clothing.
10. The Bushmen believe that they must take care not to displease their ancestors.

Fill in the blank before each number with the one-word answer to the question.

ostriches 11. What giant birds live in the Kalahari?

move 12. What are the Bushmen forced to do and are always ready to do when their food and water run low?

food 13. Which of the basic necessities of life are the Bushmen mostly concerned about getting?

many 14. Do the Bushmen have many gods or one god?

mana 15. What is the power from gods or spirits that the priests and medicine men have called?

On the back of the test pages, please write a short essay on how your opinions, thoughts and ideas have changed after your study of the Bushmen.

For an English lesson, in conjunction with this unit, the students will also write a creative story explaining the creation of some force in nature and its position in the universe. (The results of this assignment will indicate their understanding of how the Bushmen might think about god and nature.)

VI. RESOURCE LIST

A. Books:

Fielder, William R., General Editor. Inquiring about Cultures. New York: Holt Databank System. Holt Rinehart and Winston, Inc., 1972.

Leslau, Charlotte and Leslau, Wolf, Eds. African Folk Tales, Mount Vernon, N.Y.: Peter Pauper Press, 1963.

Marshall, Lorna. Peoples of Africa. New York: Holt, Rinehart and Winston, Inc., 1972.

Mertens, Alice. Children of the Kalahari. London, Collins, 1966.

Senesh, Lawrence, ed. Our Working World: Families at Work. See "Why Bushmen Families Live As They Do." Chicago: Science Research Associates, Inc., 1973.

Thomas, Elizabeth Marshall. The Harmless People. New York: Alfred A. Knopf, 1958.

B. Recordings:

"Folk Songs of Many People and Folk Songs of Africa," Bowmar Records, Inc.; 622 Rodier Drive; Glendale, Ca. 21201. Music representative of the cultures of Africa and the strong religious feelings of the people.

C. Films:

"Black History: Lost, Stolen or Strayed" (60 min., 16 mm.) This film, in full color, narrated by Bill Cosby, reviews black history and the absence of recognition of Africa's contribution to Western culture; West Glen Films; 565 Fifth Avenue; New York, N.Y., 10017.

"Great Karoo" (16 mm. Sound 13 min.) This film in full color, depicts the Great Karoo, a semi-desert, sparsely populated area of South Africa covering 25 percent of the country's land surface; Association-Sterling Films; 8-6 Third Avenue; South African Consulate General; New York, N.Y., 10022.

"Heartbeat of Africa" (16 mm. Sound 28 min.) This film in full color shows the complete process of making an African drum, as well as instrumental and dance performances by Heartbeat of Africa, the national dance troupe of Uganda; West Virginia University; Mr. Thomas Jamrose; Office of University Relations; Morgantown, West Virginia 26506.

C. Films (cont'd):
"The Hunters" (1 hour-long color film, may be rented)

"Remnants of a Race-Kalahari" (18 min. color film) Encyclopedia Britannica Films.

"Anansi," Mischievous spider, same theme as this country's Brer Rabbit; Landmark Corp., American Folklore Series.

"Tale of the Cow's Tail Switch" As long as a man is remembered, he lives. Landmark Corp., American Folklore Series.

D. Filmstrips:
"Sahel, Edge of the Desert" (79 frames, 13 minutes). Three aspects of the famine in Sub-Sahara West and effects of famine on nomad families. Available at no charge from The Mennonite Audio-Visual Dept., Akron, Penn. 17501.

E. Slides:
"Art Goes to School," Presented by the Junior League of Boston, Inc., 40 min. "The art of the African West Coast through the study of crafts, environment and tribal beliefs." This slide presentation is given from a sociological point of view. They show how everyday life and/or beliefs of a culture are reflected in its art form.

"The Creative Past-Art of Africa," 77 slides, 60 minutes script on cassette. "Development of African Art from 300 B.C. to early 20th century;" National Gallery of Art; Extension Service; Washington, D.C. 20565; (available at no charge).

Teacher-Made Slides - made using pictures from the National Geographic Magazine, (June, 1963-Volume 123, No. 6). These may be added to, if new pictures appear in these magazines or elsewhere.

Also slides made to illustrate book, Children of the Kalahari (See bibliography-books) which has been put on a cassette tape by the teacher.

UNIT III: INDIA AND GOPALPUR

I. INTRODUCTION

The people of the small village of Gopalpur in South Central India represent an ancient culture where life in the village has not changed in centuries. This unit will give the student an opportunity to observe a very poor people, but a people who are very content with their economic condition. More important, this unit will involve the students in a study leading to some understanding of the caste system and their religious beliefs and practices. The fact that these people have no opportunity to choose their occupation, but are born to it under a system which is over 2000 years old, will be a new concept to the class.

The students will discover how, though essentially each caste is completely separate from all others, it is advantageous, even essential, for different castes to stay on good terms with each other. The high-born often need the services of the lower and the village as a whole must sanction any marriage to someone of the same caste from another village. Such marriages involve the reputation of Gopalpur and can create friendships with neighboring towns.

Gopalpur is only one of many thousands of villages in India and is not typical of all of them. Also, though the majority of its inhabitants are Hindu this village does have some Moslem families, but they have also been worked into the caste system. The government of India guaranteed full civil equality to all and declared discrimination illegal in 1949, but a system so old is very slow to change.

The study of this unit, which is so different from the Bushmen of the Kalahari and from their own, will be directed to a heterogeneous class of nine-year-old children.

II. CONTENT

A. Generalizations:

India's recorded history stretches over 5000 years. India is a country of great contrasts making up a very diversified culture.

Religiously, India is pluralistic; however, through much of Indian history the thrust of Hinduism is clear.

A meaningful study of India would be impossible without an introduction to Hinduism. This major world religion is the background upon which the whole culture of India rests.

In India, religion exists in a variety of forms with no drive to extinguish one form in favor of another. There is a tradition in which everything is allowed because everything has its proper place. In a sense Hinduism is the cultural history of the Indian people.

Children of all cultures adapt to and accept the culture they are born into.

Though under a caste system each group of people are separated, it is necessary for all people to work together in some ways for any culture to survive.

B. Subject Matter:

1. Physical Environment
   a. A small village in South Central India
   b. Rolling, dusty plain interrupted by wooded hills
   c. Very hot climate, days mostly very dry
   d. Monsoon rains begin about the end of June
2. The People
   a. Dark-skinned
   b. Small and graceful
   c. Live in small villages
   d. Small-isolated family units
   e. Mutual interdependence of caste groups
   f. Little contact with outside world
   g. Many languages and dialects
3. Shelter, Food and Clothing
   a. Houses built of stone and mud
   b. Homes are large, but have no windows
   c. Houses, dark, dank, buggy (People work and eat outside when not raining)
   d. Men mostly primitive farmers
   e. Women also work very hard in fields
   f. Men wear loose, robe-type garments
   g. Women wear saris
   h. Diet-millet flour fried cake, beans, peppers, greens, fish (lower castes also eat some meats)
4. Traditions and Religions
   a. Caste system (Divides yet unites)
      1) Priests, carpenters and blacksmiths are vegetarians and may eat together.
      2) Saltmakers, farmers, shepherds and barbers eat fish, mutton or chicken.

4. Traditions and Religions (cont'd)
   a. 3) Stoneworkers and basketweavers eat pork, but not beef, and must life on the edge of town.
      4) Leatherworkers eat both pork and beef, and must live away from the others.
   b. Caste determines:
      1) Occupation
      2) Diet
      3) Marriage choice
      4) Rank, but not necessarily wealth
   c. Gauda (a Brahman) the village leader and advisor in all matters
   d. Hindu religion (some Moslem)
      1) Native to country of India
      2) Reflects meaning of life for more than 477 million
      3) God Shiva
      4) Brahman is god and god is all things
      5) Series of reincarnations leading to ultimate goal of Moksha
      6) Sacred symbols and statues
      7) Temples and shrines
      8) Religious festivals

C. Vocabulary:

ancient	rank	sari
Hindu	holy	reincarnation
Moslem	temple	transmigration
caste	Shiva	Moksha
civil equality	shrine	karma
discrimination	embroider	Gauda
vegetarian	bidriware	brahman

III. GOALS AND OBJECTIVES

A. Goals:

To help students to understand the caste system and the culture of Gopalpur in India.

To develop an awareness of the beauty of India's art and ancient traditions.

To help students see the mutual interdependence of the caste groups and relate it to their own culture.

To observe how when people do not question their role in life, tradition controls the pattern of their lives.

To discover Indian customs similar to and different from ours.

To help students understand the tolerance of Hindu people for all religions.

To develop a greater tolerance and understanding among the students for other cultures and religions.

B. Behavioral Objectives:

1. After working in groups divided according to the caste system, the students will be able to identify the diet of each and if they do not live in the center of town.
2. After observing a set of slides, students will be able to list at least four things Indians decorate lavishly and at least four crafts they pursue.
3. Following a time of playing the Hindu game of Snakes and Ladders, the students will be able to define Moksha, reincarnation and karma.
4. Following the viewing of the film "How a Hindu Worships: At the Home Shrine" and"Hindu Sacraments of Childhood, First Five Years," the making of clay statues and a discussion of same, students should be able to explain their significance and list some of the offerings Hindus would offer to these.

5. After viewing three films showing the songs of India, the Festivals of India and the tolerance of the people for all faiths, students will be able to describe some of the festivals and explain how the Hindu justities his acceptance of all religions.
6. After hearing the story of Chendru, seeing the slides and discussing them, students will be able to list at least three ways the Indian people are tolerant.
7. Following the playing of the game "Up Caste, Down Caste" the students will be able to arrange the castes in order.

IV. POSSIBLE ACTIVITIES

A. Give each child a card with one of ten occupations on it, also diet, work and caste rules. According to the following caste separations, children may only associate with others in same group while observing and discussing slides in activity #2.

Group one - Priests, Carpenters, Blacksmiths
Group two - Saltmakers, Farmers, Shepherds, Barbers
Group three - Stoneworkers, Basketweavers
Group four - Leatherworkers

B. Show set of teacher-made slides of pictures taken from Holt Databank cardboard foldout

1. A painting of a Buddhist holy man inside the caves of Ajanta, actually chapels cut out of solid rock
2. The Temple at Ellora, one of the wonders of the world
3. The Hindu God Shiva
4. The Temple of Jagannath
5. The great Temple of Madura covered with paintings of Hindu gods
6. The Temple of Chidambarum dedicated to the God Shiva
7. The courtyard of a Moslem temple at Fatehpur Sikri
8. The grandson of Akbar who built the Taj Mahal at Agra
9. The Taj Mahal, one of the most beautiful buildings in the world
10. The Taj Mahal white marble, carved and inlaid with semi-precious stones
11. A mural, like this one, is painted on the outside walls of a house at the time of marriage
12. Elephants are decorated on festival days
13. Hilltop shrine to the sun god, also shows the keeper of the shrine
14. Pavilion beside the tank used for washing clothes in Nagaur
15. Man embroidering soft, silky shawl made from goat's wool (Kashmir)
16. Another art in Kashmir is decorating bowls, vases, etc. Also wood carving is another specialty
17. Bidreware (zinc and copper) is decorated with inlaid wires and stones
18. Beautiful art of weaving shown in colorful saris worn by women
19. Stretching thread for weaving saris, usually done outdoors
20. Cushion cover made 300 years ago (Metropolitan Museum of Art, N.Y.)
21. Huge figures all over India-some represent heroes and others evil spirits. People hope their magic power will protect the harvest.
22. It takes hours for dancers to put on this makeup. Performance may last all night.
23. Dancers tell stories familiar to all.

Students will discuss in groups, made up according to four caste divisions in activity one, the slides and what they have learned from them.

C. Make and set up the Hindu game of Snakes and Ladders at tables around the room. These should be made on heavy cardboard, and while the students have fun playing they will also learn much about the Hindu belief in a series of reincarnations

or transmigrations that lead to the ultimate goal of Moksha (deliverance from rebirth). The game also introduces the fact that rebirth can also be to an animal level if the law of karma reflects an evil life. Games of Parcheesi and chess and the Hindu Pyramid Puzzle may also be introduced at this time.

D. Play cassette tape of story "Chendru, the Boy and the Tiger" (illustrated with slides - teacher-made). Follow with a discussion of such questions as:
1. What do they mean when they say they "fear and worship the tiger's great beauty?
2. What feast days do they have when they might have a chicken?
3. What caste does Chendru belong to?
4. How do they show respect for their elders in this story?
5. How do you feel about the shrine of young people where no adults may go?
6. What other cultures we've studied use music in the same way?

E. Popular worship in India abounds in home altars with small statues which devotees can honor with offerings. Families make clay statues which they honor with offerings of rice, water, flowers, fruit and incense. At the end of two weeks, the families take the clay statues down to the Ganges River and toss them in while saying, "I return you to the source from which you came." If a child chose to do this, it would be an enactment and not a service of worship. This should be emphasized.

F. Students will be given balls of string or yarn and with the assistance of a simple weaving loom made by cutting slashes in a piece of heavy cardboard about 9" x 13" at 1/2" intervals and stringing as a loom, try their skill at weaving. Girls will be given 5 yard lengths of inexpensive fabric and the directions for draping a sari. (See directions attached.)

G. Show Films - 16 mm.
"Songs of Maharashtra" 9 minutes
"Family of Faiths" 9 minutes
"Festivals of India" 21 minutes
These films may be shown in any order and may be in one of two days, however time for discussion should be utilized to achieve the desired objectives.

H. Students play "Up Caste, Down Cast," a Hindu game of life
A board game which portrays the values and beliefs of the Hindu religion and its effects upon the life and economy of India. Students play the roles of Hindu householders of differing castes. Through accumulation of merit points by correct family and religious behavior, players may progress to higher estates and eventually to Nirvana. Commission of sins may send players to lower castes or into the ranks of the Untouchables.

V. EVALUATION

Draw a line from each caste to the appropriate box indicating their diet, etc.

Priests
Leatherworkers
Stoneworkers
Farmers
Shepherds
Carpenters
Basketweavers
Blacksmiths
Barbers
Saltmakers

Vegetarians and may eat together
Fish, mutton or chicken
Pork, but not beef, and must live on the edge of town
Both pork and beef, and must live away from others

Arrange the above caste divisions in order.

1._____ 6._____

2._____ 7._____

3._____ 8._____

4._____ 9._____

5._____ 10._____

Fill in the blanks -

1. The _____ do fancy embroidery work.

2. The Taj Mahal is made of white _____.

3. The people hope that their huge figures which represent evil spirits will protect their _____.

4. Families offer rice, water, _____, _____, and incense to the clay statues in their home altars.

Write very brief answers to the following questions on the lines provided.

5. What is the ultimate goal of life in Hinduism?

_____

6. How do karma and reincarnation help obtain it?

_____

7. What parallels to the caste system do you see in your culture?

_____

8. How does Hindu theology explain human imperfections?

_____

VI. RESOURCE LIST

A. Teacher Resources:

1. Books:

Ashe, Geoffrey. Gandhi. New York: Stein and Day Publishers, 1969.

Prabhavananda, Swami and Isherwood, Christopher, trans. The Song of God: Bhagavad-Gita. New York: New American Library, 1951.

2. Films:

"Indian Art through the Ages" (16 mm. 11 minutes) Reveals the achievements of India in the realm of fine art and the skill of her artists; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

2. Films (cont'd):
"Indian Panorama" (16 mm. 10 minutes) Showing India's progress in industry, agriculture and the advances in science and technology; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

"Life and Message of Swami Vivekananda" (16 mm. 22 minutes) Presents the story of the life and message of Swami Vivekananda, as exponent of Hindu philosophy, humanist and ardent follower of Ramakrishna Parahansa; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

B. Student Resources:
1. Books:
Beals, Alan R. Gopalpur, a South Indian Village. New York: Holt, Rinehart and Winston, Inc., 1962.

Dube, S.C. Indian Village. New York: Harper and Row, 1967.

Friscia, Sal. The Ignorant Monkeys and Other Tales from India. New York: Random House, Inc., Pantheon Books, 1971.

Narayan, R.K. Vendor of Sweets. New York: Viking Press, 1969.

Sucksdorff, Astrid Bergman (English version by William Sanson), Chendru, the Boy and the Tiger. London: Collins, 1960.

2. Films:
"Cave Temples of India" (Hindu) (16 mm. 10 minutes) Reflects architectural wealth in stone in the famous rock-cut caves; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

"Family of Faiths" (16 mm. 9 minutes) Shows that India is the home of many religions, and all take part in each other's festivals to promote religious harmony, showing the spirit of tolerance and understanding; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

"Festivals of India" (16 mm. 21 minutes) Shows the celebration of major festivals; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

"Guru Gobind Singh" (16 mm. 10 minutes) Presents a short biographical sketch of the famous Guru Gobind Singh of India; Information Service of India; Film Section; 3 East 64th Street, New York, N.Y. 10021.

"How a Hindu Worships: At the Home Shrine" (18 minutes), also "Hindu Sacraments of Childhood: First Five Years" (25 minutes); Syracuse University Film Center; 1455 East Colvin Street; Syracuse, New York 13210.

"Muslim Festival in India" (16 mm. 12 minutes) To the Jama Masjid Delhi, India's largest and most magnificent mosque come tens of thousands of Muslims to share in the profound homage to a god and to share in the ideal of brotherhood; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

"Songs of Bengal" (16 mm. 15 minutes) This film captures the rhythm and pulse of life in a riverside village in Bengal; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

2. Films (cont'd):
"Songs of Maharashtra" (16 mm. 9 1/2 minutes) Presents songs of Maharashtra and indicates their significance in the social life of the people; Information Service of India; Film Section; 3 East 64th Street; New York, N.Y. 10021.

3. Filmstrips:
"India-Temples, Mountains and Gods" (Full color filmstrip and record or cassette) An introduction to the far east through its art and culture; Educational Activities, Inc.; Freeport, Long Island; New York 11520.

4. Slides:
Teacher-made slides to illustrate book, Chendru, the Boy and the Tiger, which has been put onto a cassette tape by the teacher. These may be added to if new pictures appear in other books or magazines.

5. Games and Puzzles:
Chess
Parcheesi
Snakes and Ladders
Up Caste, Down Caste
Hindu Pyramid Puzzle